A SHORT PARAPHRASE UPON THE Lamentations of JEREMIAH.

1023. a 2 6

Adapted to the COMMON TUNES.

To which is ſubjoined,

A twofold Paraphraſe on DAVID's laſt words, 2 Sam. xxiii. 3, 4, 5, 6, 7. Viewed, 1. As a Direction to Kings, 2. As a Prophecy of CHRIST.

AS ALSO,

A Paraphraſe on the firſt Goſpel Promiſe, Gen. iii. 15. And on the great Goſpel Myſtery, 1 Tim. iii. 16.

By *RALPH ERSKINE*, M. A. Miniſter of the Goſpel at DUNFERMLINE.

PSALM cvii. 34.

A fruitful Land where Streams abound,
God's juſt Revenge, if People ſin,
Will turn to dry and barren Ground
To puniſh thoſe that dwell therein. TATE and BR.

Et foecunda, ſui facta ob ſcelerata coloni,
Arva jubet ſalſis ſubito ſterileſcere glebis. BUCH.

K Bible Old Testament Jeremiah

GLASGOW:
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THE following PARAPHRASE, as a part and ſpecimen, is allowed to be publiſhed, for reaſons mentioned in the preface, in conſequence of a ſynodical recommendation unto the AUTHOR, to tranſlate the reſt of the ſcriptural ſongs into metre, of the ſame kind with the Pſalms of David, that have the firſt line of eight ſyllables, and the ſecond of ſix; ſuited to the tunes uſed in this country.

PREFACE
TO THE
READER

READER,

THE Occasion of these Lamentations was the destruction of the city and temple of Jerusalem and of the land of Judea, by the Chaldean army and the dissolution of the Jewish state, both civil and ecclesiastical, thereby. The Use of these Lamentations is still to affect the Lord's people with godly sorrow for sin as the procuring cause of all such miseries and calamities that may befal the church of God in this world.

The original Composure of this book is not only poetical, but alphabetical; each verse beginning with a several letter, in the order of the Hebrew alphabet; the first Aleph, the second Beth, etc. This order is followed in all the first four chapters.

The first, second, and fourth chapters, consist of twenty two verses, which comprehend the whole alphabet. The third chapter consists of sixty-six verses, whereof each three verses do begin with one letter throughout, and all in the foresaid alphabetical order, except that in chapters second, third, and fourth, the letter Pe is put before Ain, which in all the Hebrew alphabets, follows it. As to the reason whereof, Dr. Lighton offers this conjecture, that the letter Ain, which is the numeral letter for 70, was thus, by being misplaced, made remarkable, to put them in mind of the 70 years; at the end of which God would turn again their captivity, under which they were in Babylon.

The fifth chapter is not alphabetical as the rest, yet (it seems in conformity with the rest) it consists also of twenty two verses, according to the number of the letters in the said Hebrew alphabet.

It may be ſaid therefore of this book of the Lamentations, hat ſome ſay of the 119th pſalm, that "it ſeems to have more of poetical ſkill and number in it, than we, at this diſtance, can eaſily underſtand;" in ſo much, that ſome ve called that pſalm the Saint's Alphabet, it being divid- into twenty-two parts, according to the number of the ebrew letters, and each part conſiſts of eight verſes. All e verſes of the firſt part begin with ALEPH, all the verſes the ſecond with BETH, and ſo on, without any flaw, roughout the whole pſalm; Heaven thus condeſcending teach by letters, and, as it were, with an A, B, C. If any cenſure it as childiſh and trifling, ſays Mr. Henry, becauſe acroſtics are quite out of faſhion, let them know, that the royal pſalmiſt deſpiſes their cenſure; he is a teacher of babes, and if this method be beneficial to them, he can eaſily ſtoop to it: if this be to be vile, he will be yet more vile."

Now, as the tranſlators of that 119 pſalm, both in the roſe and in the metre, have ſet down the names of the ebrew letters, on the head of every part or ſection there- ; ſo, in imitation of that method, I thought fit to ſet own the name of every Hebrew letter, before each verſe at begins therewith, that thus the beauty and order of the riginal might appear; and to ſhew how much the Spirit of od, who is a God of order, conſulted the help and benefit weak memories, by modeling the compoſure of this book, ith theſe memorial letters; intimating, perhaps, to us, at method and order, even in ſacred diſcourſes, ought not ways to be hid or couched in the boſom of long harangues; nd that the methodical way of treating them, equally evi- ent and conſpicuous as theſe initial letters, hath a divine recedent, in many ſcriptural inſtances.

In caſe this paraphraſe ſhould come to have another edi- on, theſe who have will, and ſkill, and judgment, are ereby allowed and deſired to ſend, by letters, their obſerves the author, if they find any real improprieties or failures, ther in the frame of the poeſy, or fitneſs of the paraphraſe; pecially the latter of theſe, for he does not pretend to a enius fitted to act the ſublime poet; and it may, perhaps, no diſadvantage, in compoſures of this ſort, deſigned for

general

general uſe, that the middle path be kept between the too flat and the too ſoaring ſtrain. But he will reckon himſelf much obliged to any ſkilled hands, that ſhall not only obſerve what they think needs to be amended, but alſo ſhall ſet down their own eſſays for correcting thereof; and according to the gravity, merit, and importance of the obſerves and amendments, ſo ſhall he endeavour to give thoſe that make them all the ſatisfaction he can in the next edition. And that any who pleaſe may the more eaſily compare the text and the paraphraſe, he has cauſed print them both together. Where the decent frame of the metre allows not any ſeeming agreement with the words of the text, the learned reader is to judge eſpecially of its agreement with the ſcope and intent thereof; and in this I have not neglected to conſult commentators; only in places where they were of different minds, I was obliged to make a choice of what I thought beſt, and moſt conſonant with the context.

Reader, the work of turning all the reſt of the ſcripture ſongs into metre, as the pſalms of David are, and for the ſame public uſe, was propoſed by the church of Scotland more than an hundred years ago, and that in one of the moſt noted periods of her reformation; particularly by an act of the General Aſſembly, Auguſt 28th, 1647. which having never yet been accompliſhed to general ſatisfaction, it was recommended to me, however ſenſible of my own unfitneſs for it, to try my hand upon this work. The firſt public recommendation was by the Aſſociate Synod, Anno 1747. And though I began it, by turning ſome of theſe ſongs into metre, the beſt way I could, ſuch as the ſong of Moſes, Exod. xv. and Deut. xxxii. the ſong of Deborah and Barak, Judges v. and ſeveral others; yet I may ſay, Satan hindered me in my progreſs therein, and ſtood at my right-hand to reſiſt me, by caſting temptations in my way, and the holy providence of God, from time to time, ſeemed, in vacant hours, to be putting other neceſſary work in my hand; which yet, I hope, (with means that others alſo have uſed) has had its own uſefulneſs, for fencing and fortifying a number of the Lord's people againſt the terrible temptations, into which too many have been ſo much inſnared, as that under the maſk of zeal for a new religion and profeſ-

on, they cannot tell what, Satan has got his circle drawn bout them, to hedge them in from coming to feed in theſe reen paſtures, wherein they have been formerly nouriſhed: nd in which ſtrait and ſinful incloſure, they will, in all appearance, be detained, till God himſelf break the ſnare, and ooſe the priſoners; and till the captives of the mighty be aken away, and the prey of the terrible be delivered, Iſa. lix. 24, 25.

But as I have again got a little leiſure, amidſt the intervals of my other miniſterial work, to go on in the proſecution of what has been ſo oft recommended to me; ſo I have ielded to the publication of this ſmall part of the work in he mean time; becauſe this being one of the intire books of ſcripture by itſelf, and having juſt now made this eſſay pon it; the judgment of the judicious about this, being once given, and remarks offered by thoſe that pleaſe upon t, there may be the leſs ado, if providence bring forward ll the reſt, to be ſubjected alſo to the trial of theſe that have parts as well as piety. And, no doubt, but the reſt, if the Lord will, may be forwarded with the more pleaſure, if his, as a ſpecimen, ſhall be acceptable.

I have not, in all and every one of the ſcripture ſongs already written, ſtudied rhime in the firſt and third line of every ſtanza, as is here done in this book, which I began o, and therefore continued. But that the paraphraſe on his book of the Lamentations might keep the order that is n the original, I have, in all the four alphabetical chapters, ndeavoured ſome conformity thereto, by comprehending every verſe under each Hebrew letter, within the compaſs of two ſtanzas: ſome of the verſes, being long, required hem both; and this occaſions, that in ſome other places where the verſes are ſhorter, the verſion, or paraphraſe, is he longer.

That all may be bleſt of God, for the edification of his church and people, is the earneſt deſire of their ſervant, and yours in Chriſt,

RALPH ERSKINE.

A SHORT

A SHORT PARAPHRASE ON THE Lamentations of JEREMIAH

Adapted to the COMMON TUNES.

CHAP. I.

א

HOW doth the city sit solitary that was full of people! How is she become as a widow! She that was great among the nations, and princess among the provinces, how is she become tributary!

VER. 1. ALEPH.

AH how so populous of late
The city sits alone!
How widow-like is she that great
Among the nations shone!
Amidst the provinces around,
She like a princess sat,
But now is under tribute bound
Unto a foreign state.

ב

2 She weepeth sore in the night, and her tears are on her cheeks: among all her lovers she hath none to comfort her; all her friends have dealt treacherously with her, they are become her enemies.

2. BETH.

By night she weeps, and briny tears
Bedew her comely cheeks;
'Mong all her lovers none appears,
Nor to her comfort speaks.
Her friends, by whom she was caress'd
Have serv'd her treacherously;
Their friendship, formerly profess'd,
Is turn'd to enmity.

ג

3 Judah is gone into captivity, because of affliction, and because of great servitude *: she dwelleth among the hea-

3. GIMEL.

Judah into captivity,
By adversaries rude,
Is gone, because of cruelty
And grievous servitude.

hen, ſhe findeth no reſt: ll her perſecutors over- ook her between the raits.

'Mong heathen now ſhe dwells in thrall,
No reſt her grief abates:
Her bloody perſecutors all
O'ertook her in the ſtraits.

ד

4 The ways of Zion o mourn, becauſe none ome to the ſolemn eaſts: all her gates are eſolate. Her prieſts gh, her virgins are flicted, and ſhe is in tterneſs.

4. Daleth.

The ways of Zion lament her fates,
None keep the ſolemn feaſts;
And all her once frequented gates,
Black deſolation waſtes.
Her prieſts, in ſable, ſigh to ſee
Their ſolemn feſtals gone;
Her virgins are oppreſs'd, and ſhe
In bitterneſs doth moan.

ה

5 Her adverſaries are he chief, her enemies roſper; for the Lord th afflicted her: for he multitude of her anſgreſſions, her chil- ren are gone into capti- ty before the enemy.

5. He.

Her foes the chief above her are,
Her adverſaries thrive;
For God hath meaſur'd grief to her
Who did his ſpirit grieve:
Becauſe her ſins were num'rous grown,
And hainous in his eye,
Her num'rous ſeed are captive gone
Before the enemy.

ו

6 And from the ughter of Zion, all er beauty is departed: er princes are become ke harts that find no aſture; and they are one without ſtrength efore the purſuer.

6. Vau.

Her ſplendid beauty bright that ſhone,
To her renown before,
Is all from Zion's daughter gone,
And to be ſeen no more.
Her peers, like hunted harts on flight,
For want of paſture frail,
Before the hot purſuer's might
Do pow'rleſs faint and fail.

ז

7 Jeruſalem remem- ered, in the days of her fliction, and of her mi- eries, all her pleaſant * ings that ſhe had in e days of old, when r people fell into the nd of the enemy, and ne did help her; the verſary ſaw her, and d mock at her ſabbaths.

7. Zain.

Jerus'lem in her days now lin'd
With ſorrows manifold,
Call'd all her pleaſant things to mind,
Which ſhe poſſeſs'd of old.
Her people fell before her foes,
Who now upon her gaze
When helpleſs, to deride her woes,
And mock her ſabbath days.

ח

8 Jerusalem hath grievously sinned; therefore she is removed *: all that honoured her, despise her; because they have seen her nakedness; yea, she sigheth and turneth backward.

8. CHETH.

Salem hath greatly sinn'd, and hence
She's now remov'd afar;
All who did once her reverence
Now her despisers are:
Because her nakedness of life
Is now expos'd to them;
With deep regret she sighs for grief,
And backward turns for shame.

ט

9 Her filthiness is in her skirts, she remembereth not her last end, therefore she came down wonderfully: she had no comforter: O Lord, behold my affliction; for the enemy hath magnified himself.

9. TETH.

Filth in her skirts and lewdness tend
To ruin her renown;
She, thoughtless of her latter end,
Came wonderfully down:
No comforter in her behalf
Appear'd for her relief;
The foe hath manify'd himself,
O Lord, behold my grief.

י

10 The adversary hath spread out his hand upon all her pleasant things: for she hath seen that the heathen entered into her sanctuary, whom thou didst command that they should not enter into thy congregation.

10. JOD.

Profanely hath the wicked foe,
Spread out his hands unclean,
On all her pleasant things: for lo,
Her weeping eyes have seen,
How that the heathen vile invade
Her sanctuary fair,
Thy sacred court, of which thou'st said
They shall not enter there.

כ

11 All her people sigh, they seek bread, they have given their pleasant things for meat to relieve the soul †: see, O Lord, and consider, for I am become vile.

11. CAPH.

Her people sigh, and bread implore,
Her pleasant things are sold,
Their fainting spirits to restore,
Their bodies to uphold:
Consider thou, O Lord, my state,
See my extremity,
For despicable, desolate,
And vile, become am I.

ל

12 Is it nothing to you, all ye that pass by §? behold and see, if there be any sorrow like unto my sorrow, which is

12. LAMED.

Ah! is it nought to you that pass
The way? behold and see,
If ever any sorrow was
Like this befall'n to me:

* Heb. *is become a removing or wandering.* † Or, *to make the*

done unto me, wherewith the Lord hath afflicted me, in the day of his fierce anger.

But 'tis Jehovah, to display
His justice in my lot,
Who me afflicted in the day
Of his displeasure hot.

מ

13 From above he hath sent fire into my bones, and it prevaileth against them. He hath spread a net for my feet, he hath turned me back, he hath made me desolate, and faint all the day.

13. Mem.

Into my bones he hath sent down
From heav'n a burning fire,
Which o'er their strength prevailing soon
Consum'd them in his ire.
He for my feet hath spread a net,
And backward turn'd my way;
'Tis he hath made me desolate,
And faintish all the day.

נ

14 The yoke of my transgressions is bound by his hand; they are wreathed, and come up upon my neck: he hath made my strength to fall; the Lord hath delivered me into their hands, from whom I am not able to rise up.

14. Nun.

The yoke of my collected sins,
He with his hand doth tie;
Them fast he wreaths, and up he twines,
And on my neck they lie.
My strength he dash'd with overthrows,
My valour prostrate lies;
He put me in the hand of those
From whom I cannot rise.

ס

15 The Lord hath troden under foot all my mighty men in the midst of me; he hath called an assembly against me to crush my young men: the Lord hath troden the virgin *, the daughter of Judah, as in a wine-press.

15. Samech.

Amidst me, he my champions all
Down under foot did push;
Then 'gainst me an assembly call,
My choisest youths to crush:
I' th' wine-press of the wrath of God,
Where not the fair escapes,
The Lord hath Judah's daughter trode,
As people tread the grapes.

ע

16 For these things I weep; mine eye, mine eye runneth down with water, because the comforter that should † relieve my soul, is far from me: my children are desolate, because the enemy prevailed.

16. Ain.

On these accounts I weep and bray;
Mine eye, mine eye runs down
With briny floods, because away
The Comforter is gone:
Who should my grief of soul abate,
He's far from me remote:
My children too are desolate
Since foes the pow'r have got.

פ

17 Zion ſpreadeth forth her hands, and there is none to comfort her: the Lord hath commanded concerning Jacob, that his adverſaries ſhould be round about him: Jeruſalem is as a menſtrous woman among them.

17. Pe.

Though Zion wailing ſpread her hands,
None's to comfort her found:
Concerning Jacob God commands
His foes ſhould him ſurround.
'Mong whom fair Salem, now in tears,
When none do ſuccour bring,
A ſeparated drab appears,
And like a loathſome thing.

צ

18 The Lord is righteous, for I have rebelled againſt his commandment ‖. Hear, I pray you, all people, and behold my ſorrow: my virgins and my young men are gone into captivity.

18. Tzade.

But juſt and righteous is the Lord,
For by my wickedneſs,
I have rebell'd againſt his word,
And wrought my own diſtreſs.
All people, hear with pity then,
And ſee my grief, I pray:
My virgins, and my choice young men,
Are captives led away.

ק

19 I called for my lovers, but they deceived me: my prieſts and my elders gave up the ghoſt in the city, while they ſought their meat to relieve their ſouls.

19. Koph.

I call'd for friends, and near allies,
That courted once my love,
Who now, regardleſs of my cries,
To me deceitful prove.
My prieſts and elders, who for me
With heav'n might intercede,
In city fainting ſought ſupply,
But dy'd for want of bread.

ר

20 Behold, O Lord, for I am in diſtreſs; my bowels are troubled, mine heart is turned within me, for I have grievouſly rebelled: abroad the ſword bereaveth, at home there is as death.

20. Resh.

See, Lord, for I'm oppreſs'd and croſs'd
Unto the laſt degree;
My bowels troubled are and toſs'd,
My heart is turn'd in me.
For grievouſly rebell'd I have,
Provoking thee to wrath:
Abroad the bloody ſword doth reave,
At home a direful death.

ש

21 They have heard that I ſigh; there is none to comfort me: all mine enemies have heard of my trouble; they are

21. Shin.

My foes all heard of my diſtreſs,
My ſighs and troubles ſad;
They heard I am left comfortleſs,
And at my woes were glad:

‖ Heb. *mouth.*

lad that thou haſt done
t: thou wilt bring the
ay that thou haſt cal-
ed *, and they ſhall be
like unto me.

ת

22 Let all their wic-
kedneſs come before
thee, and do unto them
as thou haſt done unto
me for all my tranſgreſ-
ſions: for my ſighs are
many, and my heart is
faint.

Thy doing is their mirth, but lo!
Thou'lt make the day to ſhine,
Proclaim'd by thee, in which their wo
And grief ſhall equal mine.

22. TAU.

Let all the wickedneſs they frame,
Before thy preſence be;
And likewiſe do thou unto them,
As thou haſt done to me
For all my ſins, which do my moans
And miſeries augment:
Great is the number of my groans,
My heart within me faint.

CHAP. II.

א

HOW hath the Lord
covered the daugh-
ter of Zion with a cloud
in his anger, and caſt
down from heaven unto
the earth the beauty of
Iſrael, and remembered
not his footſtool in the
day of his anger!

VER. 1. ALEPH.

HOW doth the Lord a cloud of wrath
O'er Zion's daughter ſpread,
And down from heav'n to earth beneath,
Fair Iſrael's pomp degrade!
Regardleſs of his temple gay,
How has he quite forgot
His ſacred footſtool, in his day
Of indignation hot.

ב

2 The Lord hath
ſwallowed up all the ha-
bitations of Jacob, and
hath not pitied: he hath
thrown down, in his
wrath, the ſtrong holds
of the daughter of Ju-
dah: he hath ‖ brought
them down to the
ground, he hath pollut-
ed the kingdom and
the princes thereof.

2. BETH.

The Lord hath Jacob's dwellings all
Devour'd, and pity'd none:
He Judah's bulwarks, great and ſmall,
Down in his wrath has thrown:
He level with the ground them laid,
Their princes too were preys;
Them and the kingdom both he made
Polluted caſt-aways.

ג

3 He hath cut off, in
his fierce anger, all the
horn of Iſrael; he hath
drawn back his right-

3. GIMEL.

All Iſrael's horn, in wrath, he cut
Quite off, till pow'r was loſt;
And back his right-hand vigour put,
Before the adverſe hoſt.

hand from before the enemy, and he burned against Jacob like a flaming fire, which devoureth round about.

On every side he set his ire
A-burning to the ground,
'Gainst Jacob like a flaming fire,
Devouring all around.

ד

4 He hath bent his bow like an enemy: he stood with his right hand as an adversary, and slew all that were pleasant to the eye †, in the tabernacle of the daughter of Zion: he poured out his fury like fire.

4. Daleth.

Like to an adversary grand,
He bent his mighty bow;
Stood wrathful-like, with his right-hand
Stretch'd for the fatal blow:
He all our pleasant ones devour'd
And slew our eyes desire;
In Zion's daughter's tents he pour'd
His fury out like fire.

ה

5 The Lord was as an enemy: he hath swallowed up Israel; he hath swallowed up all her palaces: he hath destroyed his strong holds, and hath increased, in the daughter of Judah, mourning and lamentation.

5. He.

All Israel's palaces and stays,
And strengths, to ruin go;
Her forts demolish'd are, because
Jehovah was a foe:
Backsliding Judah too her share
Of heaviness possess'd;
For woful lamentation there
And mourning he increas'd.

ו

6 And he hath violently taken away his tabernacle ‡, as if it were of a garden; he hath destroyed his places of the assembly: the Lord hath caused the solemn feasts and sabbaths to be forgotten in Zion, and hath despised, in the indignation of his anger, the king and the priest.

6. Vau.

He like a garden tent hath pull'd
His tabernacle down;
His oft assembling courts annull'd,
His synagogues o'erthrown.
God caus'd in Zion solemn feasts
And sabbaths be forgot;
And hath despis'd both king and priest
In's fury burning hot.

ז

7 The Lord hath cast off his altar; he hath abhorred his sanctuary; he hath given up §, into the hand of the enemy, the walls of her palaces: they have made a noise in the house of the Lord, as in the day of a solemn feast.

7. Zain.

The Lord his altar did disown,
His sanctuary abhor;
Shut up, and set her foes upon
Her palace-walls to roar:
Within the house of God have they
Prophanely made a noise,
As when his folk did on the day
Of solemn feasts rejoice.

ח

8 The Lord hath purpoſed to deſtroy the wall of the daughter of Zion; he hath ſtretched out a line, he hath not withdrawn his hand from deſtroying ‡; therefore he made the rampart and the wall to lament; they languiſhed together.

8. CHETH.

God Zion's walls and ramparts all,
Had purpos'd to deſtroy;
Stretch'd out a line, nor did recall
His hand from this employ:
He therefore going on hath made
Her bulwarks to lament;
Together daſh'd they languiſhed,
Their fortitude was ſpent.

ט

9 Her gates are ſunk into the ground, he hath deſtroyed and broken her bars; her king and her princes are among the Gentiles; the law is no more, her prophets alſo find no viſion from the Lord.

9. TETH.

Sunk into rubbiſh are her gates,
Her bars intirely broke;
Yea, now her king and potentates,
Groan in the Gentile's yoke;
The law's no more, which once her mind
With ſacred leſſons ſtor'd;
Her ſeers mourn, her prophets find
No viſion from the Lord.

י

10 The elders of the daughter of Zion ſit upon the ground and keep ſilence: they have caſt up duſt upon their heads, they have girded themſelves with ſackcloth: the virgins of Jeruſalem hang down their heads to the ground.

10. JOD.

Now, Zion's elders on the ground
Sit down, and ſilence keep;
They caſt up duſt their heads around,
And girt with ſackcloth weep:
The charming maids that in briſk weeds
Could wanton breaſts inflame,
Ev'n Salem's virgins hang their heads
Down to the ground for ſhame.

כ

11 Mine eyes do fail with tears, my bowels are troubled, my liver is poured upon the earth, for the deſtruction of the daughter of my people, becauſe the children and the ſucklings ſwoon † in the ſtreets of the city.

11. CAPH.

With tears conſum'd are both mine eyes,
Pain'd are my bowels all;
Pour'd on the earth my liver lies,
For Zion's daughter's thrall;
Becauſe in dearth proviſion ſpent,
The citizens decay;
Babes in the ſtreets for hunger faint,
And ſucklings ſwoon away.

ל

12 They ſay to their mothers, Where is corn and wine? when they ſwooned as the wounded

12. LAMED.

The young ones to their mothers cry,
" O where's our former ſhare
" Of corn and wine, and ſuch ſupply
" As was our wonted fare!

in the ſtreets of the city, when their ſoul was poured out into their mothers boſom.

מ

13 What thing ſhall I take to witneſs for thee? what thing ſhall I liken to thee, O daughter of Jeruſalem! What ſhall I equal to thee, that I may comfort thee, O virgin daughter of Zion! for thy breach is great like the ſea, who can heal thee?

נ

14 Thy prophets have ſeen vain and fooliſh things for thee, and they have not diſcovered thine iniquity, to turn away thy captivity, but have ſeen for thee falſe burdens, and cauſes of baniſhment.

ס

15 All that paſs by †, clap their hands at thee; they hiſs and wag their head at the daughter of Jeruſalem, ſaying, Is this the city that men call the perfection of beauty, the joy of the whole earth?

פ

16 All thine enemies have opened their mouth againſt thee; they hiſs and gnaſh the teeth; they ſay, We have ſwallowed her up: certainly this is the day we looked for; we have found, we have ſeen it.

Scarce had they ſpoke, till in th'arre
As thoſe in wounds of death,
They on their moaning mother's brea
Pour'd out their dying breath.

13. MEM.

To match thy caſe, O Salem fair!
What equal ſhall I bring?
'Twere eaſe, could I thy woes compa
To any other thing.
O Zion! great's thy breach that grow
Like ſea-breach without bounds;
Incomparable are thy woes,
Incurable thy wounds.

14. NUN.

Thy prophets falſe have ſeen for thee
Moſt fooliſh things and vain,
Thy ſin they ſhew'd not faithfully
To turn away thy bane;
But have for thee falſe burdens ſeen,
Falſe cauſes of thy woe,
And ſmoothing vice thy guilt to ſkree
Have wrought thy overthrow.

15. SAMECH.

All paſſengers clap hands at thee,
'Gainſt Salem they invey;
They ſhake their heads contemptuouſ
And mock, and hiſs, and ſay,
" Is this the city ſo renown'd
" We ſee in rubbiſh hurl'd,
" The beauty with perfection crown'
" The joy of all the world?

16. PE.

Thy cruel foes with wide mouth bray,
'Gainſt thee their ſpite avow;
They gnaſh the teeth, and hiſſing ſay,
" We have devour'd her now:
" This ſurely is the day that we
" Expected for her fall;
" We've found it now, and gladly ſee
" Our triumph in her thrall.

† Heb. *by the way.*

ע

17 The Lord hath one that which he had eviſed; he hath fulfilled his word that he ommanded in the days f old; he hath thrown own, and hath not pied; and he hath cauſed thine enemy to rejoice over thee; he hath et up the horn of thine dverſaries.

צ

18 Their heart cried nto the Lord, O wall f the daughter of Zion! et tears run down like a ver day and night; give hyſelf no reſt, let not the pple of thine eye ceaſe.

ק

19 Ariſe, cry in the ight; in the beginning f the watches pour out hine heart like water efore the face of the ord; lift up thy hands owards him for the life f thy young children, hat faint for hunger in he top of every ſtreet.

ר

20 Behold, O Lord, nd conſider to whom hou haſt done this: ſhall he women eat their own ruit, and children of a pan long*? ſhall the rieſt and prophet be lain in the ſanctuary of he Lord?

ש

21 The young and he old lie on the ground n the ſtreets, my virins and my young men

17. AIN.

The Lord hath done what he ordain'd,
As he of old declar'd;
Fulfill'd the word of his command,
Caſt down, and hath not ſpar'd:
O'er thee he made the foe in ſcorn,
To joy and be jocoſe;
He hath exalted high the horn
Of thy inſulting foes.

18. TZADE.

Their heart cry'd to the Lord, and ſaid,
O Zion wall o'erthrown!
Let tears both day and night be ſhed,
And like a flood run down;
Allow thyſelf no reſt, and let
The apple of thine eye
No pauſe or intermiſſion get,
But weep inceſſantly.

19. KOPH.

Ariſe, and each night watch prevent,
Cry out thy woful caſe;
Thine heart in floods of water vent
Before Jehovah's face:
For thy poor young ones life intreat,
With hands uplifted high,
That on the top of every ſtreet
For hunger fainting die.

20. RESH.

This thou haſt done, mind, Lord, to whom:
O ſee! ſhall women eat
The ſpan-long fruit of their own womb,
For very want of meat?
And ſhall, alas! the reverend train
And conſecrated race,
The prieſt and prophet both be ſlain,
Within thy holy place?

21. SHIN.

Both young and old along the ground
Lie in the ſtreets, O Lord;
My darling maids and youths are found
Slain by the bloody ſword.

are fallen by the ſword: thou haſt ſlain them in the day of thy anger, thou haſt killed and not pitied.

Foes are but weapons of thy wrath,
Thou ſlew'ſt, thou kill'dſt them, Lord,
In thy avenging day that hath
No pity to afford.

ת

22. TAU.

22 Thou haſt called, as in a ſolemn day, my terrors round about, ſo that in the day of the Lord's anger none eſcaped nor remained: thoſe that I have ſwaddled and brought up, hath mine enemy conſumed.

Thou haſt, as in a ſolemn day,
My terrors call'd around,
That thus when wrath divine made way,
None to eſcape were found,
None left; yea, thoſe whom I with care,
Had wrapt in ſwaddling-bands
And foſter'd, by mine en'mies are
Conſum'd with cruel hands.

CHAP. III.

א

VER. 1, 2, 3. ALEPH.

I AM the man that hath ſeen affliction by the rod of his wrath.

2 He hath led me, and brought me into darkneſs, and not into light.

3 Surely againſt me is he turned, he turneth his hand againſt me all the day.

I'M by the rod of wrath divine
The man that hath ſeen woe;
He led and carried me and mine
To ſhades of darkneſs low,
But not into a lightſome path;
Nay, in a hoſtile way
He's ſurely turn'd, his hand in wrath
'Gainſt me he turns all day.

ב

4, 5, 6. BETH.

4 My fleſh and my ſkin hath he made old, he hath broken my bones.

5 He hath builded againſt me, and compaſſed me with gall and travel.

6 He hath ſet me in dark places, as they that be dead of old.

My fleſh and ſkin of young and fair,
Old and decay'd he made;
Did break my bones, and buildings rear,
My ſtrong holds to invade.
He me incompaſs'd and entwin'd,
With gall and travel ſore:
In places dark he me enſhrin'd,
As men long dead before.

ג

7, 8, 9. GIMEL.

7 He hath hedged me about that I cannot get out; he hath made my chain heavy.

8 Alſo when I cry and

He hedg'd me in, I can't get out,
His heavy chain I bear:
My pray'r he, when I cry and ſhout,
Shuts out, and ſcorns to hear.

shout, he shutteth out my prayer.

9 He hath inclosed my ways with hewen stone; he hath made my paths crooked.

ד

10 He was unto me as a bear lying in wait, and as a lion in secret places.

11 He hath turned aside my ways, and pulled me in pieces; he hath made me desolate.

12 He hath bent his bow, and set me as a mark for the arrow.

ה

13 He hath caused the arrows ‖ of his quiver to enter into my reins.

14 I was a derision to all my people, and their song all the day.

15 He hath filled me with bitterness ‡; he hath made me drunken with wormwood.

ו

16 He hath also broken my teeth with gravel stones, he hath covered me with ashes §.

17 And thou hast removed my soul far off from peace; I forgat prosperity †.

18 And I said, My strength and my hope is perished from the Lord,

ז

19 Remembring mine affliction and my misery, the wormwood and the gall.

20 My soul hath them still in rememberance, and is humbled * in me.

21 This I recall to my mind ‡, therefore have I hope.

My ways inclos'd as with a wall
Of firm hewn stone he hath;
And to defeat my counsels all
He crooked made my path.

10, 11, 12. DALETH.

He close laid wait, as for the prey
A lion and a bear,
And turning quite aside my way
Did me in pieces tear:
He laid me waste, and in the dark,
His bow of fury hot
He bent, and at me as a mark
His barbed arrow shot.

13, 14, 15. HE.

His quiver-darts so fierce set off
Into my reins made way:
To all the folk I was a scoff,
Their music all the day.
I'm made the subject of their song,
And fill'd until I shrunk
With bitterness and wormwood strong,
With which he made me drunk.

16, 17, 18. VAU.

With gravel stones my teeth he brake,
With ashes cover'd me:
From peace, my soul, now gone to wrack,
Is far remov'd by thee.
Forgeting bliss, as overpast,
I spake this desp'rate word,
" My strength is gone, my hope is lost
" And perish'd from the Lord.

19, 20, 21. ZAIN.

Despair was fed by minding all
My miseries and woes;
The bitter wormwood and the gall,
My soul keeps mind of those:
Hence sunk and bow'd within me 'tis,
But why so very sad;
Despair, be gone, I've hope from this
Which I'm just now to add.

‡ Or, rolled me in the ashes.

ח

22 It is of the Lord's mercies that we are not consumed, because his compassions fail not.

23 They are new every morning: great is thy faithfulness.

24 The Lord is my portion, saith my soul, therefore will I hope in him.

22, 23, 24. CHETH.

'Tis of the Lord's compassions great,
And his unfailing love,
We are not all consum'd as yet,
For still his bowels move:
They new with every morning roll,
Thy truth is great and high:
The Lord's my portion, saith my soul,
Hence in him hope will I.

ט

25 The Lord is good unto them that wait for him, to the soul that seeketh him.

26 It is good that a man should both hope, and quietly wait for the salvation of the Lord.

27 It is good for a man that he bear the yoke in his youth.

25, 26, 27. TETH.

God's good to them that on him wait,
To souls that seek his face.
'Tis good that one, with hope sedate,
Expect his saving grace.
And for a man, by sorrow broke,
'Tis good with silent mouth,
And heart submiss, to bear the yoke
And trouble in his youth.

י

28 He sitteth alone and keepeth silence because he hath born it upon him.

29 He putteth his mouth in the dust, if so be there may be hope.

30 He giveth his cheek to him that smiteth him, he is filled full with reproach.

28, 29, 30. JOD.

He quiet sits alone, brought low
By having born the rod;
With mouth put in the dust, if so
There may be hope in God.
His cheek he to the smiter's will
Revengeless doth assign;
Fill'd with reproach, he bears the fill,
With patience half divine.

כ

31 For the Lord will not cast off for ever.

32 But though he cause grief, yet he will have compassion according to the multitude of his mercies.

33 For he doth not afflict willingly *, nor grieve the children of men.

31, 32, 33. CAPH.

The Lord will not reject for ay,
But though he causeth grief,
Yet he his pity will display,
And timely grant relief.
His mercies thwart not with his dart,
For when he smites, even then
Not willingly, nor from his heart,
He grieves the sons of men.

ל

34 To crush under his feet all the prisoners of the earth,

35 To turn aside the

34, 35, 36. LAMED.

Men's cruel deeds God can't abide,
To crush earth's captive race,
To turn the poor man's right aside,
Before the sovereign's face,

* Heb. *from his heart*.

right of a man before the face of the most High ‖,
36 To subvert a man in his cause, the Lord approveth not †.

מ

37 Who is he that saith, and it cometh to pass, when the Lord commandeth it not?
38 Out of the mouth of the most High proceedeth not evil and good.
39 Wherefore should a living man complain ‡, a man for the punishment of his sins?

נ

40 Let us search and try our ways, and turn again to the Lord.
41 Let us lift up our heart with our hands unto God in the heavens.
42 We have transgressed and have rebelled, thou hast not pardoned.

ס

43 Thou hast covered with anger, and persecuted us; thou hast slain, thou hast not pitied.
44 Thou hast covered thyself with a cloud, that our prayer should not pass through.
45 Thou hast made us as the off-scouring and refuse in the midst of the people.

פ

46 All our enemies have opened their mouths against us.
47 Fear and a snare is come upon us, desolation and destruction.
48 Mine eye runneth down with rivers of water, for the destruction of the daughter of my people.

To violate the sacred laws
Of justice and of right,
And judge unjustly in a cause,
Are hateful in his sight.

37, 38, 39. MEM.

Who's he that speaks, and then 'tis done,
When nay's Jehovah's will?
Out from the mouth of th' highest One
Comes not both good and ill.
O why then should a living man
Dare enter his complaint,
For penal ill; a guilty man
For's own sin's punishment?

40, 41, 42. NUN.

Come let us search and try our ways,
Not murmur at the rod,
But for our sins our souls abase,
And turn again to God.
Let us lift up our heart and hands
Whole to the God of heaven:
We have rebell'd 'gainst thy commands,
Thou, Lord, hast not forgiven.

43, 44, 45. SAMECH.

Thy wrath us hid, pursu'd, nor stopt,
But slew, and did not spare;
Thyself hid with a cloud that opt
No through-pass for our pray'r.
The world's vile filth thou hast us made,
Which with contempt they use;
We ly among the nations spread,
The scum and the refuse.

46, 47, 48. PE.

Wide mouths 'gainst us our en'mies all
Have made, and scoffing joy'd;
Fear and a snare upon us fall,
We're wasted and destroy'd.
Mine eyes to weeping fountains turn,
Whence briny rivers flow,
While I my peoples daughter mourn
And moan her overthrow.

ע

49 Mine eye trickleth down, and ceaſeth not, without any intermiſſion,

50 Till the Lord look down, and behold from heaven.

51 Mine eye affecteth mine heart *, becauſe § of all the daughters of my city.

49, 50, 51. AIN.

With tears ſtill trickling down, mine eye
Inceſſant cannot reſt,
Till God look down, and from on high,
Behold our caſe diſtreſs'd.
Mine eye affects my heart with pain,
To ſee the ruin vaſt
Of Salem's race, the doleful bane
I ſee, and ſtand agaſt.

צ

52 Mine enemies chaſed me ſore like a bird, without cauſe.

53 They have cut off my life in the dungeon, and caſt a ſtone upon me.

54 Waters flowed over mine head, then I ſaid, I am cut off.

52, 53, 54. TZADE.

With cauſeleſs hate my eager foes,
Me like a bird did chaſe;
My life within the dungeon cloſe,
Then with a ſtone depreſs.
High did the ſwelling waters grow,
My head was overflown,
Then ſaid my hopeleſs heart, "I'm now
"Cut off, and quite undone.

ק

55 I called upon thy name, O Lord, out of the low dungeon.

56 Thou haſt heard my voice, hide not thine ear at my breathing, at my cry.

57 Thou dreweſt near in the day that I called upon thee: thou ſaidſt, FEAR NOT.

55, 56, 57. KOPH.

Time was, when from the dungeon low
I pray'd, and thou didſt hear:
Lord, hide not from my breathing now
Nor from my cry, thine ear.
What day I dread I call'd on thee,
Thou didſt not ſtand remote,
But dreweſt near to comfort me,
By ſaying, FEAR thou NOT.

ר

58 O Lord, thou haſt pleaded the cauſes of my ſoul, thou haſt redeemed my life.

59 O Lord, thou haſt ſeen my wrong, judge thou my cauſe.

60 Thou haſt ſeen all their vengeance, and all their imaginations againſt me.

58, 59, 60. RESH.

Lord, thou the cauſes of my ſoul
Waſt wont to plead for me;
Thy love did threat'ning deaths controul,
My life to ſave and free.
Judge now my cauſe, Lord, thou haſt ſeen
My wrongs by men of ſtrife,
Seen all their rage and vengeance keen,
And plots againſt my life.

ש

61 Thou haſt heard their reproach, O Lord, and all their imaginations againſt me.

62 The lips of thoſe

61, 62, 63. SHIN.

Lord, thou their vile reproach haſt heard
Their machinations all;
The lips of thoſe that roſe, and jear'd,
And ſpat at me their gall.

at roſe up againſt me,
d their device againſt
e all the day.
63 Behold their ſitting
wn and their riſing up,
am their muſic.

ת

64 Render unto them
recompence, O Lord,
cording to the work of
eir hands.
65 Give them ſorrow
heart *, thy curſe un-
them,
66 Perſecute and de-
oy them in anger,
om under the heavens
the Lord.

Their daily projects me to drub,
Their ſitting down eſpy,
And riſing up, at every club
Their muſic ſtill am I.

64, 65, 66. TAU.

Reward them as from thee they ſwerve,
Their heart with grief conſume,
To ſhew they for their works deſerve
Thy curſe to be their doom.
As me they chaſe and ſue to death,
With them in wrath be evens;
Purſue and raze them from beneath
The great Jehovah's heavens.

CHAP. IV.

א

OW is the gold be-
come dim! how
the moſt fine gold
anged! the ſtones of
e ſanctuary are poured
t in the top of every
reet.

VER. 1. ALEPH.

THE temple gold, how now ſo dim,
That gliſter'd once ſo gay!
How has the fineſt gold in trim,
Now chang'd its bright array!
The temple ſtones now tumbled down,
That lay in ſtately ſquare,
On top of every ſtreet o'erthrown,
Lie ſcatter'd here and there.

ב

2 The precious ſons
Zion, comparable to
e gold, how are
ey eſteemed as earthen
tchers, the work of
e hands of the potter!

2. BETH.

Lo! Zion's ſons of precious mould,
Her ſaints, her prieſts, and peers,
That might compare with pureſt gold,
More fine than Ophir bears;
How baſely are they now eſteem'd
As pitchers vile and coarſe,
Wrought by the potter's hand, and deem'd
But earthen ware, and worſe!

ג

3 Even the ſea-mon-
rs ‡ draw out the
eaſt, they give ſuck to
eir young ones: the

3. GIMEL.

Sea-monſters, ev'n by nature taught,
To ſuckle their own brood,
Draw out the breaſt to give a draughr,
And cheriſh them with food;

* Or, ſea-calves.

daughter of my people is become cruel, like the oſtriches in the wilderneſs.

But, ah! my people's daughter faint
Seems ſavage now, no leſs
Than cruel oſtridges that haunt
The howling wilderneſs.

ד

4. DALETH.

4 The tongue of the ſucking child cleaveth to the roof of his mouth for thirſt: the young children aſk bread, and no man breaketh it unto them.

Lo! to the ſucklings palate dry,
Faſt cleaves his wither'd tongue;
Breaſts empty can't his thirſt ſupply,
So dies the tender young:
The infant wean'd no better ſpeed
Can make, from door to door
He fainting begs a crum of bread,
But none have ſo much o'er.

ה

5. HE.

5 They that did feed delicately, are deſolate in the ſtreets; they that were brought up in ſcarlet, embrace dunghils.

Even theſe inur'd to dainty meats,
Who ſumptuouſly had far'd,
Now wand'ring needy thro' the ſtreets,
The deſolation ſhar'd:
The rank brought up among the beſt,
In ſcarlet beds and dreſs,
Were glad, in ſearch of food and reſt,
The dunghils to embrace.

ו

6. VAU.

6 For the † puniſhment of the iniquity of the daughter of my people, is greater than the puniſhment of the ſin of Sodom, that was overthrown as in a moment, and no hands ſtayed on her.

Strokes, for her ſins, more heavy lay
On Zion's daughter's back,
Than did on Sodom, once a day
Involv'd in ſudden wrack:
Wrath did them in a trice conſume,
Nor were they daily ſlain,
By human hands; but Zion's doom
Is found a ling'ring bane.

ז

7. ZAIN.

7 Her Nazarites were purer than ſnow, they were whiter than milk, they were more ruddy in body than rubies, their poliſhing was of ſapphire.

Her Nazarites and ſelect ones
Were ſplendid once and gay,
Like high-born ſeparated ſons,
In pompous rich array:
More pure than ſnow they were each one
More white than milk to ſight;
In face the ruby red out-ſhone,
In dreſs the ſapphire bright.

ח

8 Their viſage is blacker than a coal; they are not known in the ſtreets; their ſkin cleaveth to their bones; it is withered, it is become like a ſtick.

8. CHETH.

But now their beauteous viſage ſo
With blackneſs is o'ergrown,
More than a coal; when forth they go
They're in the ſtreets unknown.
So cloſe their dry and parched ſkin
Unto their bones doth cleave;
To wither'd ſticks they claim a kin,
And ſcarce are ſaid to live.

ט

9 They that be ſlain with the ſword, are better than they that be ſlain with hunger; for theſe pine away †, ſtricken through for want of the fruits of the field.

9. TETH.

Thoſe better are by ſword who die,
Their life they quickly yield,
Than theſe whom killing ſtraits deny
The increaſe of the field:
For whom fierce famine ſtricken hath,
In torment ev'ry day,
Within the jaws of ling'ring death,
They waſting pine away.

י

10 The hands of the pitiful women have ſodden their own children; they were their meat in the deſtruction of the daughter of my people.

10. JOD.

Fond mothers wonted to careſs,
And on their young to dote,
Were forc'd, with their own hands, to dreſs
The infant for the pot:
The famine's hot devouring flame
So rag'd in ev'ry ſtreet,
The prattling babes, alas! became
Their gaſping mothers meat.

כ

11 The Lord hath accompliſhed his fury, he hath poured out his fierce anger, and hath kindled a fire in Zion, and it hath devoured the foundations thereof.

11. CAPH.

The Lord his threaten'd fury great,
Now thus acompliſh'd hath,
And pour'd out, at a fearful rate,
The fierceneſs of his wrath:
In Zion's midſt he rais'd a flame,
That o'er the rafters tour'd,
Then the foundation's total frame
The burning fire devour'd.

ל

12 The kings of the earth, and all the inhabitants of the world, would not have believed,

12. LAMED.

Kings of the earth, and all that plant
The ſpacious world around, [grant,
Could ne'er have thought this truth to
Which now too true is found,

that the adversary, and the enemy should have entered into the gates of Jerusalem.

That ever could an adversefoe,
Who Salem's pow'r envy'd,
Her gates invade, and then o'erthrow
As now is verify'd.

13. MEM.

13 For the sins of her prophets, and the iniquities of her priests, that have shed the blood of the just in the midst of her,

But in the ruin justice shines;
Whence did it chiefly flow?
Ev'n from her priests and prophets sins
Which rip'ned her for wo:
Through them in midst of her was shed
The blood of prophets just,
And saints, at whom in her they bred
An hatred and disgust.

14. NUN.

14 They have wandered as blind men in the streets, they have polluted themselves with blood, so that men could not touch their garments *.

With darkness blind, with gore defil'd
They round the streets did roam,
Stain'd with the blood of man and child
They odious were become:
A cruel heart, tongue, hand, or eye,
Each tender spirit lothes;
Such theirs, as sober men were shy
To touch their bloody clothes.

15. SAMECH.

15 They cried unto them, Depart ye, it is unclean; depart, depart, touch not, when they fled away and wandered: they said among the heathen, They shall no more sojourn there.

Their piety so feign'd had been,
In scorn the people cry,
" Depart, depart, touch not th'unclean
When off they walk and fly.
The very heathen them upbraid,
And packing them away,
" From Salem, be they gone, they said
" For there they shall not stay.

16. PE.

16 The anger of the Lord hath divided them, he will no more regard them: they respected not the persons of the priests, they favoured not the elders.

This carries on, said they, our game,
The Lord hath given them o'er;
His anger hath divided them,
He'll not regard them more.
Just heav'n thus doom'd their disregard
Of every faithful priest,
True prophets they nor elders spar'd,
Nor favour'd in the least.

D

* Or, in that they could not touch

ע

17 As for us, our eyes as yet failed for our vain help: in our watching we have watched for a nation that could not save us.

17. Ain.

Now, as for us, amidst our strait,
Fail'd have as yet our eyes,
While we for help and succour wait
From faithless, weak allies:
Our vain and fruitless hopes have fled,
And justly us misgave;
We watched for a nation's aid,
Unable us to save.

צ

18 They hunt our steps that we cannot go in our streets: our end is near, our days are fulfilled, for our end is come.

18. Tzade.

High batteries rais'd above our walls,
The sieging foe compleats;
Their arrows fury on us falls,
And hunts us off our streets:
Our sacred and our civil state,
Is thus to ruin come,
Our prosperous days are out of date,
How near's our dismal doom!

ק

19 Our persecutors are swifter than the eagles of the heaven; they pursued us upon the mountains, they laid wait for us in the wilderness.

19. Koph.

There's no escaping when we fly,
Pursuers such are they,
Far swifter than the eagles high,
When flying on their prey:
If to the mountains high we fled,
There they pursu'd us straight;
If to the desart haste we made,
There they for us laid wait.

ר

20 The of breath our nostrils, the anointed of the Lord was taken in their pits, of whom we said, Under his shadow we shall live among the heathen.

20. Resh.

The Lord's anointed, who we thought
Our life and breath would guard,
The royal prey, our prince was caught,
And in their pits insnar'd:
Beneath his shade we thought to creep,
And safe 'mong heathen live;
But slighting Christ, the antitype,
Vain hopes did us misgive.

ש

21 Rejoice and be glad, O daughter of Edom! that dwellest in the land [illegible] the cup also shall

21. Shin.

O Edomite! rejoice, exult
O'er Zion's wrack, but know
The cup of wrath, for this insult,
Its round to thee shall go:

pass through unto thee: thou shalt be drunken, and shalt make thyself naked.

Thou shalt be drunk, infatuate,
Mad in thy projects all,
Expose thyself to shame and hate,
And staggering headlong fall.

ת 22. TAU.

22 The punishment ‖ of thine iniquity is accomplished, O daughter of Zion! he will no more carry thee away into captivity: he will visit thine iniquity, O daughter of Edom! he will discover thy sins †.

The punishment heaven did intend,
O Zion! for thy sin;
Ev'n thy captivity shall end,
When Edom's woes begin.
He'll now, O Edom! punish thee,
For all thy wicked deeds
Laid ope, to shew how justly he
'Gainst thee in wrath proceeds.

CHAP. V.

VER. 1.

REMEMBER, O Lord, what is come upon us; consider and behold our reproach.

REMEMBER, Lord, what's come on us
How haughty foes encroach;
Behold our case so infamous,
Consider our reproach.

2.

2 Our inheritance is turned to strangers, our houses to aliens.

Our heritage and houses cease
Now to be call'd our own;
Strangers and aliens have our lease
Of property o'erthrown.

3.

3 We are orphans and fatherless, our mothers are as widows.

As helpless orphans we're bereav'd,
And fatherless we mourn;
Our mothers are as widows griev'd,
Lamenting o'er the urn.

4.

4 We have drunken our water for money, our wood is sold unto us *.

Water that's free to every frog,
For money we have drunk,
Pay'd dear for every wooden log,
So far our rights are sunk.

5.

5 Our necks are under persecution §: we labour, and have no rest.

We on our necks the heavy yoke
Of persecution bear;
We toil, and have not from the shock
A resting day nor year.

6.

With Egypt we were forc'd to make
A bargain for our bread;
And also hands with Ashur shake,
To satisfy our need.

7.

Our fathers sinn'd and are no more
On earth their grief to vent,
But of their sins as heirs we bore
The daily punishment.

8.

Base slaves have o'er us domineer'd,
We drudged at their beck;
Yet none have for our help appear'd,
Their insolence to check.

9.

In peril of our lives, with pain,
Our bread we daily snatch'd;
For round the city, in the plain,
The bloody sword dispatch'd.

10.

The storm of famine's fierce attack,
So terrible hath proven;
Our skin was dry'd and parched black,
In colour like an oven.

11.

In Zion, women of chast names
Were ravish'd and o'erpower'd;
In Judah's cities younger dames
And maidens were deflower'd.

12.

E'vn princes, with their hands in rage,
Were hang'd up by the neck:
To elders faces, grave and sage,
They yielded no respect.

13.

Young men were set to grind, and stress'd
With work in slavish mode;
And children small, with wood oppress'd,
Fell down beneath the load.

6 We have given the hand to the Egyptians, and to the Assyrians to be satisfied with bread.

7 Our fathers have sinned and are not, and we have born their iniquities.

8 Servants have ruled over us: there is none that doth deliver us out of their hand.

9 We gat our bread with the peril of our lives, because of the sword of the wilderness ‖.

10 Our skin was black like an oven, because of the terrible famine †.

11 They ravished the women in Zion, and the maids in the cities of Judah.

12 Princes are hanged up by their hand: the faces of elders were not honoured.

13 They took the young men to grind, and the children fell under the wood.

14. Elders and judges from the gate,
Now ceaſe to give decrees;
Muſicians young, their lutes tranſlate
To harps on willow trees.

14 The elders have ceaſed from the gate, the young men from their muſic.

15.

Our former ſolemn feſtal mirth
And joy of heart is gone;
Our merry dance is turn'd on earth
Into a mourning moan.

55 The joy of our heart is ceaſed; our dance is turned into mourning.

16.

The crown is fall'n from off our head,
The royal ſtate and ſway;
Wo's us for we have ſinn'd indeed,
And thrown our bliſs away.

16 The crown is fallen from our head †: wo unto us that we have ſinned.

17.

For this our ſin and guilt ſo grim,
Faint hearts we have and fears;
For theſe our woes, our eyes are dim,
And blinded all with tears.

17 For this our heart is faint, for theſe things our eyes are dim.

18.

For Zion-mount's ſo deſolate,
That foxes as they pleaſe,
And crafty foes to church and ſtate,
Tread down the ſpot with eaſe.

18 Becauſe of the mountain of Zion, which is deſolate, the foxes walk upon it.

19.

Juſtly uncrown'd, uncrown'd, we chime,
But thou, Lord, ſtay'ſt for ay;
From age to age enthron'd ſublime,
No changes mar thy ſway.

19 Thou, O Lord, remaineſt for ever; thy throne from generation to generation.

20.

Lord, wherefore doſt thou us forget,
For ever ſhall it be?
Why left in this deſerted ſtate
Are we ſo long by thee?

20 Wherefore doſt thou forget us for ever, and forſake us ſo long time §?

21.

Turn us to thee, Lord, and we ſhall
Be turn'd into thy mold;
Renew our days, reſtore our all,
And ſave us, as of old.

21 Turn thou us unto thee, O Lord, and we ſhall be turned; renew our days as of old.

22.

22 But † thou haſt utterly rejected us; thou art very wroth againſt us.

For wilt thou quite reject us, Lord,
In wrath to endleſs years? [word?
Then where's thy love, thy truth, thy
Let faith diſolve our fears.

† Or, *For, wilt thou utterly reject us? Wilt thou be perpetually wroth with us?*

THE END.

A PARAPHRASE OF DAVID'S LAST WORDS,

2 SAM. xxiii. 3, 4, 5, 6, 7.

Viewed as a Direction to Kings and Rulers.

I.

Ver. 3. THE mighty God of heav'n hath ſpoke,
Let kings on earth attend;
To them and me doth Iſrael's rock
The following meſſage ſend.

II.

Let mortals over mortals reign,
In juſt and pious mode,
With ſcepters righteous toward men,
Religious toward God.

III.

Ver. 4. Then beauteous, like the morning ray,
Shall be the ruling train;
And ſweet, like fragrant flow'ry May,
Refreſh'd with ſun and rain.

IV.

Ver. 5. Though not my houſe nor throne be ſo
Grown up with God, I grant,
Yet he hath made with me, I know,
A gracious covenant:

V.

'Tis everlasting, sure, intire,
Well order'd every way;
'Tis my whole bliss, my whole desire,
Though he the growth delay.

VI.

Ver. 6, 7. But rebel sons of Belial must
The sceptre's value know,
As both a shield to fence the just,
And sword to lash the foe.

VII.

To justice, hurtful thrones be doom'd,
Not touch'd with naked hand,
But quite with fire and sword consum'd
In places where they stand.

The same Words viewed, according to some Interpreters, and the Dutch Translation, as a Prophecy of Christ, the King of Zion. Whence they may be paraphrased in the following Manner.

I.

Ver. 3. A GLORIOUS ruler over men,
Shall in due time appear;
Just, ruling still without a stain,
And in Jehovah's fear.

II.

Ver. 4. Bright, like the rising sun shall he
In light unclouded shine;
Spread, like the verdant spring, shall be
His influence divine.

III.

Ver. 5. Although my houſe be not with God
So, as it ought indeed;
Yet ſtands his cov'nant, wide and broad,
With me, and with my ſeed:

IV.

To which it ſhall for ever ſure,
And all in order ſtay,
Till he, in whom my line's ſecure,
Set up his throne for ay.

V.

He's my ſalvation, my deſire,
My all that God can bring;
Though, till the time deſign'd expire,
He make him not to ſpring.

VI.

Ver. 6, 7. But when he mounts, in royal ſtate,
His throne of righteouſneſs,
Though ſtill he'll keep the mercy-ſeat,
And thence his ſubjects bleſs,

VII.

Yet ſhall his ſword of juſtice chace
The rebel crew to hell,
And waſte his murd'rers in the place,
Ev'n Salem, where they dwell.

THE

FIRST GOSPEL PROMISE,

GEN. iii. 15.

I.

THE promiſe firſt that led the van,
Did curſe the tempting ſnake,
But opt the door of bliſs to man;
For thus Jehovah ſpake,

II.

" I'll put eternal enmity,
" O thou ſatanic foe!
" Between the woman foil'd and thee,
" To thy diſgrace and wo.

III.

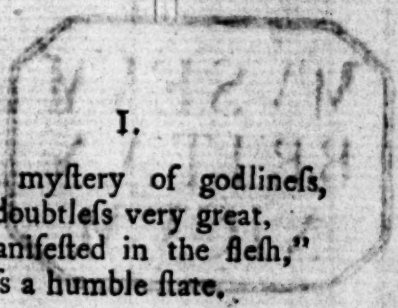
" Her ſeed and thine a mortal feud
" Shall both be made to feel;
" It ſhall entirely break thy head,
" Thou only bruiſe his heel.

IV.

" And to give thee the fatal blow,
" Her ſeed ſhall be my SON;
" Deſtroy thy works, and quite undoe
" The miſchief thou haſt done.

THE GREAT GOSPEL MYSTERY,

1 TIM. iii. 16.



I.

THE myſtery of godlineſs,
Is doubtleſs very great,
" God manifeſted in the fleſh,"
To bleſs a humble ſtate.

II.

God " in the Spirit juſtified,"
To ſhew he was involv'd
In juſtice-ſcore, as bail inſtead
Of thoſe he'll have abſolv'd.

III.

God " ſeen of angels," wrap'd in fleſh,
And wafted up to glore,
To feaſt their eyes with wonders freſh,
In him they all adore.

IV.

God " preach'd to Gentiles," heav'n's glad news
To earth's long baniſh'd race;
Deſpiſed Greeks, with favourite Jews,
Now equaliz'd by grace.

V.

God-man "believ'd on in the world,"
Who far from God did roam,
And graces conquering chariot hurl'd
Around, to bring them home.

VI.

God-man "received up to glore,"
From thence to send the Dove,
To shew and seal the hidden store,
The mysteries of love.

MUSEUM BRITANNICUM

FINIS.

AMENDMENTS and ERRATA.

Page 8. Line 5. for *lament*, read *wail*.
P. 14. l. 21, 22. for *The charming maids*, etc. read
Proud dames who did in pompous weeds
Vain admiration claim.
P. 15. l. 10. r. Like vast sea-billow rounds.
P. 18. l. ult. r. I mind anon to add.
P. 21. l. 21. for *I dread*, r. *of dread*.
P. 32. l. 9. for *thrones*, r. *thorns*.